Volume VII Chicago, Ill. November, 1930 Number 8

The Liberalist

"If you have built castles in the air," says Henry David Thoreau, "Your work need not be lost :: that is where they should be :: now put the foundations under."

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The Peoples Church

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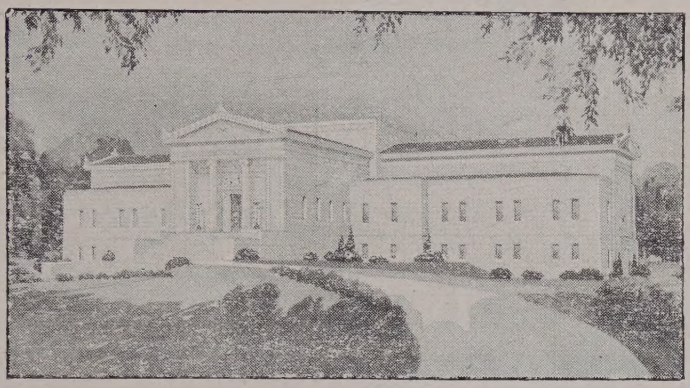

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Volume VII Chicago, Ill., November, 1930 Number 8

"BERTRAND RUSSELL AND THE CONQUEST OF HAPPINESS"

Sermon by Dr. Preston Bradley, Pastor of the Peoples Church of Chicago, November 16, 1930. Stengraphically reported.

I have chosen my subject this morning for several reasons. I think one of the dominating reasons is that in spite of the realism of the hour there are certain conditions that are psychological in character.

I have chosen this morning to speak to you, for a little while, upon the subject of "Bertrand Russell and The Conquest of Happiness" because I want to make a contribution, if possible, that will be in its nature psychological, but that will have a tendency to make us see that there are certain psychological aspects of our present difficulties which, by the application of psychological principles and an understanding of psychological laws, could help mightily. At any rate, if they cannot change the reality of economic conditions they can change the attitude which we can assume towards that which, apparently, we have little control.

The inspiration for the attempt is in this magnificent volume which Mr. Russell has just given us. I have always felt it a very great honor that Mr. Russell has stood in this pulpit and that we have entertained him in this church with a responsiveness which I think the dignity of his achievements warranted us in doing, and yet I am not blind to the fact that in the very procedure of that entertainment I was severely criticized, as was the Peoples Church of Chicago, because we listened to, and even had in our pulpit, a man whose social, theological and economic views were those of Bertrand Russell. But in keeping with the historic traditions of this church, we admit liberality for the pulpit as we do for the pews, and when we invited Mr. Russell to come here and give us that delightful address, which many of you remember, we felt that we were but keeping up our own traditions—the open heart and mind towards all the problems of humanity. Of course, there were some of you who could not hear him in the last rows of the balcony due to the difficulty he had in speaking to so vast an audience. There was a certain strength about the man. Even though we might not have agreed with him in his views of sociology, philosophy of marriage, or theology, the important thing is the stimulation which comes the moment we do not agree, and this stimulation results in more definite intellectual efforts on the part of those who listen and those who come in contact with superior intellects. And so I call Bertrand Russell a premier mind and an unimpeachable mind.

First, because he has had the fine disciplinarian influence associated always with mathematics. Bertrand Russell was a mathematician before he was anything else, and like a great many other important philosophical men, like Professor Whitehead, after a career of outstanding character at Cambridge, came to

Harvard University, where he now is, and where he now occupies the chair of Philosophy,—one of the most outstanding minds of the civilized world today,—he too was a mathematician.

Bertrand Russell, from the age of five years, manifested an uncanny interest in the exactions of science and mathematics, and he has brought to his opinions today this fine disciplined ability to weigh and adjust balance, that fine sensitiveness of value—what is, after all the distinguishing characteristic of a really trained and cultured mind? It seems to me it is a fine sense of value. The mind which is prejudiced, badly informed, that has never been disciplined, which only speaks and every time it speaks evidences the tragedy of its limitation is never a first rate mind, but when you come in contact with a first rate mind, irrespective of whether we agree with him or not, no individual who is trying to solve the problems of this world and to make a contribution to the happiness and peace of mankind can afford to neglect such a mind.

No individual listening to me today, or who is here, who is really trying to be profound, not with the profoundness which is obscuring and ambiguous, but with the profoundness that is exacting, penetrating and analytical, no individual today who is trying to think and to think in terms of the highest form of rationalism, can afford to neglect a superior mind. So I say to you all, at the beginning, you must not neglect Bertrand Russell, you must know him as a mark of distinction to your own authority of opinions upon a great many questions. Not that you agree with him, but that you know him for the finest ideal of education. Education, of course, is not to teach you what to think, but quite the contrary to teach you the processes of thought by which you can authenticate your own opinions after you have utilized this process. After coming in contact with Bertrand Russell, you have come in contact with the unimpeachable program of a great and superior mind. When he brings all these fine opinions and observations to a question, he brings with it a sense of reliability that no one who wants to know what that question is about can afford to neglect.

So Bertrand Russell has written another book and that book is called "The Conquest of Happiness" and for fear that I may frighten some of you away by evidencing the fact that it is so technical from an academic point of view that those not familiar with great thought processes of great thinkers may not find themselves at home with the book, may I disabuse your minds at once. Bertrand Russell has not stooped to popularize truth by making it easy, but I do say this in his treatment in "The Conquest of Happiness" Mr. Russell has so far removed himself from pure academic phraseology or a philosophical treatment of the subject, that a high school student, a freshman in high school or the last year in public schools could pick up this book of Mr. Russel's on "The Conquest of Happiness" and derive something really valuable from a study of its contents. That does not mean that Mr. Russell has sacrificed his fine sense of academic precision, but it does mean that he has gone out into the laboratory of human life and by careful observation, which is always characteristic of the scientific point of view, for a scientist is only an observer of facts, has developed certain hypothesis from which he makes his deductions and speculations.

Mr. Russell has observed life in its great laboratory and in all of its ramifications and variety and details and many relationships. He knows the individual in its respect to biological constituency, the physiological and the psychological, and their unity in personality. He understands well the relationship involved in environment and heredity. He takes a human life

and makes it so plain, obvious and simple that if we were but to follow—the book has captivated me completely, the fine distinction and the fine constructive attitudes that the book contains, every life can be transformed, readjusted, recreated in the matter of a few years if we are willing to pay the necessary efforts essential to such fruition and completeness.

He has had an interesting career. He has, to a great extent, utilized from his own laboratory many of the conclusions that are to be found in the volume. At the age of five years the song that he had to sing, due to the fact that he was raised in a most Puritanical orthodox family, the only song he knew was "I am full of sin and weary with life." And as a boy of five years, in the environment of such orthodox religious influence, he was brought up with all the repression, with all the disastrous physiological and psychological information, with the result that he contemplated suicide until early young manhood. He did not see anything in the universe to live for. He had never known one moment of happiness, never had been able to give expression to those latent introspections which must have been very marked in him because of the fact that he had this idealistic personality with the mathematical tendency, and he repeatedly said that he would have committed suicide if it had not been for his love and interest in mathematics. The appeal of philosophy that is the thing that kept him going, that somewhere over yonder by obeying certain formulas, utilizing certain laws of mathmetics it would be possible for him to ascertain laws of mathematics it was only because of his anticipation of results that kept him alive. The love of mathematics kept Bertrand Russell going on and on in his work, until his decided social, religious and political views are all largely a result of a fruition in his own personality, and those repressions in his early years were finally overcome and expressed in perfect frankness in public utterances and recorded word, so it seems to me that he himself may be rather of an effective living example of what happens to an individual who could regulate his life according to the decencies of society but not disturbed by artificial fetishes of society by merely refusing to practice the social taboos. An emancipated mind and integrity of thought are primary requisites for human happiness. An integrity which is born of that abandonment of fear, which usually comes from people who are fearful of consequences and who are always unhappy.

Fear is probably the greatest enemy which happiness really has, and Mr. Russell has obtained that fine spirit of freedom and that fine essence of liberty in the expression of his own life whereby he has said to the world exactly what he thinks about society, marriage, personality, religion, good life, and following his book on education and the good life he has come to tell us about happiness.

The volume is divided into two very distinct parts. The first part deals with the causes of unhappiness, and, logically, the second part deals with the causes of happiness. Under the causes of unhappiness and the causes of happiness, Mr. Russell outlines his whole philosophy of happiness.

I am going to read you the chapters of the first part and the chapters of the second part and that will be all the reading I shall do in the address of the morning, but the reason I am doing it is that we will not have time to discuss the point of view under the chapter headings used in the volume itself, on the contrary the headings themselves are so suggestive that a person with a little bit of mental integrity can follow through themselves. He is able, by the merest suggestion of words and phrases to so stimulate an active mind that that mind may

follow through itself to some of those conclusions.

This vast audience is almost an attestation, that you desire familiarity with this book. We have several copies in the public library and if the demand is such we shall get more; we also have some in the bookshops in the city. If you will get this book and if you will make it your business to read it, not like you read a detective story or a novel, altho it has elements of both; you will find it tremendously fascinating. It is alive and vital, every sentence teems with significance so sane and rational that it appeals to the thinking type of person. I predict that sanity and such an exquisite rationalism that that mind would be foggy indeed that could not receive something of tremendous value from the book.

I have jotted down here, because I wish to be accurate in quoting these chapters, their subjects. Under the first part of the book, the first chapter is "What Makes People Unhappy?" The next chapter deals with "Byronic Unhappiness" a discussion of the attitude of Lord Byron toward life, and he makes the general classification of "Byron Unhappiness." The next chapter deals with "Penetrations." The next with "Boredom and Excitement." And I wonder if that is not a marvelous setting and very familiar scene for most of us with our little play "Unhappiness"—"Boredom and Excitement." Who cannot imagine a greater cause of unhappiness than boredom and excitement? Between those two extremes you will find a philosophy of life. Look about you on the streets today. I do, everytime I get in an elevated train or a bus. I walked an hour yesterday afternoon in the congested area of the loop, and I walked there because I was studying. I met a man yesterday who said: "Doctor Bradley, I owe you some money" that was welcome news, "I think I am behind in my radio contribution" and he took a ten dollar bill out of his pocket and handed it to me and I turned it into the church office this morning, "I want you to have this for your radio." Now, tomorrow I am speaking at 12:30 at the Chicago Woman's Aid and I will be walking tomorrow morning at 11:30 to the Lawrence Avenue Elevated Station, if there are any more that would like to stop me on the street, it is quite all right. (Laughter)

But what about boredom and excitement as a factor in this problem of unhappiness? Look at the people of the world, look at their faces, study them, you have got great mobs everywhere, look at their faces and see how they are drawn and tightened and worried and harassed with anxiety, and others simply bored to death with life, exhausted life. Nothing more to see; nothing more to hear, money enough to buy everything, a picture that is wanted, any opera they want to hear, any concert, any book, any place they want to travel, exhausting life. If there is one danger, as I see it, in our modern nervous restlessness, it is to be found in the fact that we are exhausting life; that there is nothing left to give the element of freshness and crispness to life. No element of expectancy! One of the things that has always kept me the happiest in my own life has been the fact that tomorrow, something will happen, something will happen that will bring me a new consciousness of the beauty and dignity of human life! I never want to get to the point where I become a cynic, cynicism is always devitalizing, and when you get to the point that you have no real vitality of anticipation then you are unhappy—the most unhappy people I know are cynics. They are always bored with things, and things are always wrong, but to maintain a point of view that it is possible to develop an attitude toward life, that attitude that tomorrow a book, a picture, a friend; tomorrow a

dream realized; tomorrow the warmth of a handclasp; tomorrow an understanding heart; tomorrow; always tomorrow. Why, my friends, anticipating beauty and goodness as the fundamental realities of life will turn every life out of chaos into symmetry, out of conflict into cohesion. That, my friends, I think is what Mr. Russell had in mind when he talked about boredom and excitement.

Then he comes next to "Fatigue as a Cause of Unhappiness." From "Fatigue" "Envy." Did you ever know an envious person that was happy? Did you ever know a woman that was envious of every other woman that was not a victim of neurasthenia before the age of fifty? A man envious of another man that really was a strong man? I never did. And yet, here is little envy creeping into life, a little insidious viper to make us unhappy. I am trying to get it out of my heart and life every day of my life.

As far as I know this morning, I have only one bit of envy in my heart and I will tell you what it is, I envy youth, young people. And do you know why I envy them? Because they have got more of life than I have, that's all. I envy them because they are going to live longer than I am—that's the only reason. I envy them because they are going to have an opportunity to live longer than I, because I love life, I love to live. Every individual in this church ought to know that just to look at me. (Laughter) I hope the time will never come that my personality will evidence the fact that I am not in love with life. I know that people who are inclined to a pleasing plumpness and people inclined to be a little robust, to say the least, always have good dispositions. (Laughter) We get mad very quickly, but pshaw! we get over it just as quickly. I am not saying that all thin people have bad dispositions (Laughter) not at all, what I am saying is this, that all people with bad dispositions are thin. (Laughter) There is a vast difference there. And so when we come to this question of envy the only thing that robs a person of genuine happiness, I think after all, may be found in this thing we call envy. I envy youth tremendously, you young people on that balcony in great numbers this morning, I envy you, you, I envy you the fact that you are going to have more of this life than I am. Mine is over half done, perhaps three-fourths done. I, perhaps, have seen my very best days, probably that's true, but you, you have youth and you have life, and to be alive in such a world as this! You say to me, "But, Doctor Bradley, look at the situation in economics, in politics, grafting, crime, shooting, do you want to be alive in a world like this?" Yes, of course, I do, I want to be alive in a world like this because it need not remain a world like this, I want to be alive in a world like this because of the potentiality that is everywhere in a world like this, because happiness is not only a duty, but a right, and every heart has a right to be happy. You have a right to be happy. And here I have only gotten over the first three chapters of the first part. If I ever get started on this subject I will be here all afternoon, things are so prolific with suggestions.

I would like to talk an hour on the fourth chapter, "The Sense of Sin" and here Mr. Russell is absolutely right. There are a lot of people in this world that are unhappy because they have a sense of sin that is unwarranted in what they are trying to do at present, and they let their lives be tyrannized by the past. I say outright to every individual in this auditorium, or listening on the radio, you have no business to let your past life, no matter what it has been, interfere with you in the present, you haven't any right, I do not care what your sin has been, I do not care what your past has been, life does not consist in what we have been,

life consists in what we are becoming, and it is not your past that matters today, it is what are you doing with your present? When a woman or man permits the tyranny of their past, including the preacher, to dominate and control him, would ever come into a pulpit again, that is frankness, but that is truth, I have not been any saint, and neither has any other preacher that I have ever heard of. The only difference between them and myself is that they won't tell you so. Of course, we should profit by the dictates of remorse, that small voice of God called "conscience" and we have all done things that we would never do again, never, never, do again. Every person has done things that they would never do again. I have done things, many of them, that I would never do again, but I must not prevent the thing that I am trying to do now from having its finest expression because I have done things that were not right. Begin where you are and let the dead bury their dead. Let your past take care of itself, don't let your past stand over you and prevent you today.

The last chapter that I would like to spend another hour on is "Fear of Public Opinion As a Contributing Case to Unhappiness." You can think that out yourselves.

I want to read to you briefly the chapters in the second division. The first under the causes of happiness is entitled "Is Happiness Still Possible?" Why, if I don't do anything for you this morning other than send you to that chapter of that book, you will thank me forever. "Is Happiness Still Possible?" The next one is, what do you think, "Zest." Why, the happy people that I know are always people that are enthusiastic. Happiness and enthusiasm go together, and you are never really happy unless there is something in your life that you can be enthusiastic over.

Horace Greeley said once, to a young man who asked him "What can I do to do something really fine for my people and civilization?" What did he say to that young man—"Go West, young man" but that was another young man. (Laughter) He said: "Do you know what you can do? Find a cause that is unpopular but a cause that is right and give your life to that cause." Zest is one of the great factors of happiness, find something you can be enthusiastic over. No person can be unhappy if they are in love with a great cause. Find a cause, a church, an institution, a book, something that will arouse in you enthusiasm and you have done the first thing to defeat your own sorrow and troubles. One of the happiest people that I have known has suffered through practically invalidism for weeks and weeks and suffered as few women have ever suffered as few women have labored, who has experienced all the pain and sorrow that could come into one woman's life, and yet in visits and conversations never once have I heard any absolute revolt against her condition. She is filled with a sort of divine zest and an enthusiasm for this church, and is instrumental, above her illness, of having these beautiful flowers on this platform. That is what I am trying to say to you today young men and young women, get enthusiastic over something and you will not have any time to be dull and stupid. Don't become disgustingly sophiscated and tragically blaze, there is nothing in the world worse than youth blaze and and youth sophisticated and I have never yet seen them enthusiastic about anything. If you want to overcome being blaze, get some enthusiasm!

The next chapter he calls "Affection as a Source of Happiness." No comment. (Laughter)

The next chapter is "Family" and, of course, it is not necessary for us to say anything about that. But what greater unhappiness is there anywhere than that unhappiness that comes in a broken and

unhappy family. What real joy and happiness there is when you come to a family that is happy. Why, my friends, you talk about your new fangled notions of divorce, and your new theory of this and that, and I am trying not to be reactionary, and God knows I am not trying to be old fashioned or bromidic or platitudinous, but just let me make this personal tribute to you. The love, the happiness, the peace, the inspiration, the encouragement that I have found in my home with my loved ones is such that were the whole world to drop out from under my feet, every voice in this audience turn to hate and vituperation against me, were I to become disclaimed and hissed at by all the world, the one thing that keeps me firm and strong is the knowledge that there is a little place called my home that I can go to and shut the door on the inside and in spite of all the world might do and might say, there I would find peace and understanding and happiness in the hearts of those I love. If you want to know what happiness is, has not Bertrand Russell given us a good thought after all? What is there more in life for one to have than the ideal and the beauty of a happy family life, and I beg of you, don't let little things that are of no consequence do big things that are of vital character! There are a lot of people who talk about their rights and they cannot do this and that, petty little things, mere details, and about the first thing you know the wrangling becomes a family scene and some designing lawyer, the publication in newspapers of a family fight and the first thing you know it is all over, and it ought never to have been started.

I always tell young, and older, people who come to me to get married, after I am through I give them my blessing and say: "I know you both want to be happy, don't you?" And, of course, at the wedding moment they all do, and they look at me and say; "Well, Doctor Bradley, yes, yes, we want to be happy." "Then don't both of you want your own way at the same time." That is my pastoral advice to my wedding folks. If we could just learn the art of saying: "All right, you have your way today, but I want mine tomorrow," and if you do that we would have much happier homes. There is no end to this, of course.

After the family, Mr. Russell has a chapter on "Work." That is a good chapter to read now when there isn't any. (Laughter) And he is right there. I want to summarize with a personal experience. Sometimes Mr. Rich, the president of our Board of Trustees, and members of the Board as well, say to me: "Doctor Bradley, we wish you would not work so hard." This week I left Chicago on Monday and did not return until Friday, and all that time in three days I have given three lectures, dedicated a school in Calumet, Michigan, gave an Armistice Address, spent three nights on sleepers, was at it all this week, and tonight again, and they say to me that they wish I would not work so hard, but I don't know what we are going to do about it, I am not really happy unless I work; I love my work. Sunday mornings don't come around fast enough for me, I love this church, this pulpit, I love my audiences. For nearly twenty years I have been meeting them at the rate of 250 a year, and I love my audiences, I love you, I love to look into your faces and see your reactions and rebounds and inspiration, work, Work, WORK! Happy is the man and blessed is the man who has found joy in his work. I am so happy today in spite of all, because I am happy in my work. There is not a man in Chicago that I would trade places with. That may sound very funny, but it is true. I would not trade being the pastor of the Peoples Church of Chicago today, I would not trade places with any man I know of on earth. I would not do it because I love my church and

I love my work and I am happy here.

Then it goes into impersonal interest, "Effort and Resignation" the fourth chapter, and the final chapter which is a treatise that we ought to know and memorize "The Happy Man."

In the concluding two minutes I will ask you to follow me closely. "I am I" compose the thing called personality. A realization of that identity is the beginning of all philosophy, and all philosophy has direct relationship to that statement, "I am I." What then is it to be happy? Happy where we lose our loved ones and our hearts ache and break? Happy in a world that we can have them by our side for fifteen, twenty, thirty, forty years and then be so cruel and take them away? Happy to spend hours and days on a sick bed? Happy with deformed bodies, with eyes that cannot see? Happy with little children hungry? Happy with a world like this? What is happiness?

For me to realize that in my personality there must be no disintegrating factor; in your personality there must be no disintegrating factor that anything which is not of the highest, finest and best for us we should never reach out and claim. You create a reality for yourselves by taking to your affection that which you do not need to take and no disintegrating factor must ever enter my personality. What is then the final law of happiness? An integrating personality, one that knows that happiness is subjective and not objective. The only really happy persons are the people who never seek happiness, but who possess an integrating personality whereby everything that is aura to your personality, everything, the senses of your body, the universe that you are in finally dawns upon you that you are a part of this great eternal cosmos, the everlasting panorama of the universe, and suddenly there will sweep over you a quiet, poise, and great strength and you will have that power that comes from that strength because you have authenticated that which is true, your kinship with excellency, the best of art, the best of music, the best of literature, the best of philosophy, the best of religion, the best of statesmanship, the best of citizenship. O, would you be happy in one sentence? Live your life on the high altitude that you are a part of the universe itself and that all will be impaired and broken unless you perform your part to the very utmost capacity of the "I am." If your life is in order there will flow peace like a river, strength like a Hercules, health like a God, character like a saint, and joy like an angel. Life is too beautiful to go through it any other way.

THE CHURCH SCHOOL

Now that we have been allotted our own special corner in the Liberalist we will from time to time try and give you an intimate glimpse of our School of Religious Education. It has often occured to our secretary that amongst the hundreds of thousands of people scattered all over the country who hear our Pastor Dr. Bradley over the radio each Sunday, and who find it impossible to visit the church, and also amongst hundreds of our Liberalist subscribers, that the question has often presented itself—what method of religious education can a liberal church such as ours teach. Furthermore, there is rarely a Sunday passes at least half a dozen people do not stop and ask our secretary or superintendent Mr. Denicke many questions pertaining to our school. So this month we have made a note of the questions which are most frequently asked, and will endeavor to answer them in a brief way, and thus give those who are interested a better understanding of what we mean by a liberal church school.

The following are the questions: **Do you use a Bible? Do you use a**

Catechism—and what theory of Religion do you advocate?

Answering the first question, we say "Yes" most emphatically, for the Bible abounds in many true and beautiful stories, which when interpreted spiritually illustrate the keywords we use. Each Sunday after Mr. Denicke has given us the keyword for that particular Sunday and has delivered a sermon, he reads a paragraph from the Bible usually depicting some incident in the life of Jesus the Christ which further illustrates the keyword. The very fact that a similar incident or circumstance can occur in our present day, and that we might respond in the same manner as the Master impresses the story more indelibly upon the minds of young and old alike; and so it is that we put into practical use the religion or truths about which so much is preached and very little practiced elsewhere. And here let us repeat what Dr. Bradley has so often said "ANYTHING THAT ADDS VALUE TO HUMAN LIFE IS RELIGION." It is therefore quite simple to understand how our children will react to these teachings, when they realize that they too can aspire to do the many noble deeds, and to live the spiritual as set forth in the Bible. Our children will not entertain the attitude that is so prevalent—that while the many happenings and incidents told in the life of Jesus may be true, they could not or would not occur to-day, and therefore the same religion that was practiced in ancient times could not be adhered to today. Of course we must bear in mind, that when we speak of religion here, we mean the spiritual interpretation, not the ceremonies or rituals, for most of us realize that these were sort of tacked on as it were and were not advocated nor practiced by the Christ. We hope we have succeeded in giving our readers an idea how it is possible for us to be liberals, and still make use of the Bible, as the general impression seems to be that because we are liberal we have set up a code or religion which can only be applied to the comparatively small group of children and adults who attend our church school. While the truth of the matter is that the religion we teach can be applied and practiced by every man woman and child not only in the United States, but throughout the world, and the world would be all the better for it.

In answer to the second question do you use a catechism, the answer must of necessity be "NO", and the reason is obvious—for as we have already said, ours is the first school of its kind, a pioneer so to speak, and the time worn questions and answers contained in any of the catechisms, would not or could not take the place of the teachings which Dr. Bradley instructs his teachers to impart to the children, nor would they create the opportunity we give the child to think and reason for itself, to ask the teachers any questions which might have bearing upon the particular lesson or keyword.

The answer to the third question is this—we do not teach what is commonly accepted as a theory of religion; we are only concerned and teach such facts as can be accepted to-day as they were from the beginning of time. When we speak of a theory of religion, it brings to mind more or less of a material side of religion; our school is interested only in the spiritual or real understanding and instruction, for we believe with the proper spiritual background, the material things of life will take care of themselves. Let us illustrate this point—each Sunday morning the school repeats certain sentences contained in our order of service—one of the meaningful sentences therein, is the following; ALL THAT WE SEND INTO THE LIVES OF OTHERS COMES BACK INTO OUR OWN. Here there is no theory involved it is a truth, and the children can understand this and act upon it

or according to it and thus they practice religion every day.

Our keywords for this month were BEAUTY, THOUGHTFULNESS, DISCRIMINATION, PURITY. It is our custom to build up the lesson with each individual group of children—that is go into further detail after Mr. Denicke has given the entire school a general interpretion of the meaning. Perhaps it will occur to some of our readers that it would be difficult to spend the entire session on one word; here let us say that any one of these words implies or involves the practice of others, for as we have already said the spiritual interpretation is different from the material definition; for instance the word **discrimination,** here we must practice, courtesy—poise, purity, thoughtfulness and beauty.

The attendance throughout the school this year has been very satisfactory and Dr. Bradley is well pleased with our progress. But we want to make particular mention of our kindergarten and primary department, under the direction of our Mrs. Eddy; her classes have increased to the extent that it was necessary to add another teacher, and we have been very fortunate in having one of own Senior girls, Miss Pfaff, take the class, for she is well versed in our teachings, and is particularly fond of the little children.

Looking through our cradle rolls which hang in the kindergarten room we came upon the name of May Alice Leschuk heading one roll while the second was started with the name of her brother Paul Leschuk Jr.—long live the Leschuks. We hope some day to welcome these children into our church school.

Dr. Bradley presented each child who had written the correct answer to his question, (as to where the sentence "Remove not the landmarks of thy father" appeared in the Bible), with a framed picture depicting scenes of Iceland; and as he handed each child the picture he explained what each scene meant and its location, for Dr. Bradley had visited these places on his recent trip to Iceland. Needless to say how the children appreciated these unique gifts, which they will cherish for many years to come.

Mrs Roubinek has started a new innovation in her class this season, by giving each one of her boys a loose leaf composition book, in which they write the keyword each Sunday, and its meaning, and they also look up the meaning of the keyword for the following Sunday, so that when our Mr. Denicke asks the school at large for the definition of the word Mrs. Roubinek's boys are always amongst the first to answer.

At the last faculty meeting, which by the way was most interesting, each teacher gave a brief resume of her lessons for the past month, and after hearing some of the questions and answers, Mr. Denicke thought it would be a good idea to have our secretary take note of some of the most important and most frequent ones, and in time we will be able to publish a pamphlet or teachers guide, which can be followed by the teachers of the future, for we know at the rate our school is growing it will not be long before we will increase our teaching staff. A motion was made and carried unanimously to the effect that we will have one of Dr. Bradley's immortal sentences, painted on the walls of Channing Hall, so that the entire church school will memorize it, we herewith repeat it. ANYTHING THAT ADDS VALUE TO HUMAN LIFE IS RELIGION, and beside this will be painted a sentence so often repeated by Dr. Bradley and written by the famous Thomas Paine, "THERE IS NO RELIGION HIGHER THAN TRUTH."

The entire school will participate in the masquerade party to be held in Channing Hall, Friday evening November 21st in celebration of Thanksgiving, and we extend a cordial invitation to all

members of the church to come and bring their children. Refreshments will be served to the youngsters, and we are looking forward to a happy evening.

Mrs. Hoffstadt our muscial director is busy these days selecting boys and girls for rehearsals which will begin almost immediately for our Christmas operetta. Mrs. Hoffstadt wrote the words and music and the theme will be in accordance with our school teachings. We will have more to say about this subject later on, at which time we will announce the date the operetta is to be given. The singing of the entire school has improved most wonderfully under the capable direction of our Mrs. Hoffstadt, and with the co-operation of Mrs. Eddy teaching some of the songs to the kindergarten, we certainly enjoy our Sunday School services.

Our adult class which is taught by Mr. Denicke is becoming more popular each Sunday, and it is encouraging to find so many people who are really interested in our teachings, especially when we stop to think that almost without exception they were brought up in some orthodox religion. Mr. Denicke gives them information and facts which cannot be obtained in any church school or university, for he gives them the benefit of his vast experience in the spiritual side of religion, and permits them to ask questions which would be of benefit and interest to the entire class.

Estelle J. Halpern,
Sec. School of Religious Education

THE THANKSGIVING SERVICE

Thanksgiving Day in Chicago arrived with almost zero temperature—but there was little snow and in the afternoon it was brilliant sunshine — clear but very cold. Yet the weather did not prevent 524 people and 42 members of the choir from attending an annual service held at 10:45 in the morning. Dr. Bradley spoke on "Being Thankful When Times are Hard." One radio family drove in from Milwaukee to the service. The service was one of great inspiration to all. The Anthems by the choir and the organ recital of Mr. Flandorf were exceptionally beautiful and apropos. The response of the people in attendance was most gratifying. To gather in such numbers on a holiday was a great encouragement. Our gratitude goes out to the Choir, Mr. Abernethy, Mr. Flandorf, the ushers and to the inspiring congregation for making the occasion such a gratifying one.

CHURCH NEWS

The Peoples Church of Chicago is having the best fall in its history. Ever since church opened the attendance has exceeded any previous year. Strange as it may seem the contributions give no evidence whatever of the general condition of the times. The spirit prevailing the entire church organization was never better. Harmony, cooperation and earnestness are found in all of the allied organizations. Dr. Bradley is now in the midst of his 19th year as the pastor and every indication portends it will be his best year thus far. The range of his pulpit themes is attracting great congregations from every section of the city. One of our ushers heard a lady remark to a friend as they left the service on a recent Sunday, "Well I came here this morning feeling that things were as bad as they could be, but now I have received something that will keep me going for another week. I couldn't live without this church." In times of depression and cynicism people need just just such a church as ours and the response is evidence that hundreds are in chaos and turmoil. Dr. Bradley will continue the same constructive attitude in all of the addresses throughout the winter.

The church is planning a most unusual December program. All the organizations will outline their activities in the December number of the Liberalist which will be out about December 10th. Dr. Bradley will begin his Sunday evening addresses on December 7th and will speak every Sunday evening at 7:30 until Easter night. The Annual Candlelight Service will be held Sunday evening December 21st. The Uptown Players will present an appropriate one act play during the evening. This is always a great event. Not only is the large auditorium always filled, but many are turned away every year. The Church School is planning a pageant and the Young Peoples Club several interesting affairs. Let us all work together that December may be the most wonderful month our church has ever known.

G. T. B.

Dr. Bradley was invited by Northwestern University to conduct the chapel and give an address on Tuesday November 25th. He was invited to speak on "What Religion Means to Me." This is his third appearance at the University Chapel and the most largely attended chapel of the year, so Director of Religion, Prof. Yard, reported.

The St. Andrew's Society of Chicago invited Dr. Bradley to give the address at the 75th Annual Banquet held in Chicago at the Stevens Hotel, Saturday Nov. 29th. Fifteen hundred people of Scotch descent attended.

The Governor's Commission on Unemployment invited Dr. Bradley to give a radio address over Station W C F L, owned and operated by the Chicago Federation of Labor, Wednesday evening Nov. 26th. Dr. Bradley spoke on "Can Unemployment Be Permanently Overcome?"

Dr. Bradley preached the installation sermon for his friend Dr. W. Waldemar W. Argow in the May Memorial Church Syracuse on the evening of October 28th. Dr. Argow goes to Syracuse from a very successful ministry in Cedar Rapids. Chancellor Flint, of Syracuse University, Judge Hiscock of Syracuse, Rev. David Rhys Williams of Rochester, Dr. Albert Fulton, of the First Presbyterian Church Syracuse and Dr. John Appelby, former minister had part in the colorful and beautiful service of installation. Dr. Argow is one of the outstanding liberal personalities in religion. His writings are more quoted than any other liberal preacher. He is on the staff of Unity Magazine. He spends his summers in Lake Vermilion at Tower, Minnesota as a near neighbor to our pastor. The Peoples Church of Chicago extends its congratulations and best wishes to both minister and people.

THE WOMAN'S CLUB

The Educational Dept. of The Woman's Club is sponsoring a class in Effective Speaking, under the instruction of Mrs. Robert Lee Moffatt. These classes are held every other Monday morning. The ladies have an informal light lunch at noon and at two o'clock the educational program begins. On Oct. 12th Mr. John B. Maling gave an address on "The Principals of Americanism", and a group of foreign born women were guests of the club. Oct. 27th Dr. Bradley spoke on "The United States and World Problems." Nov. 2nd Mrs. Allen J. Roberts of Milwaukee addressed the club on "Is Mankind Naturally Belligerent?" And on Nov. 10th The Woman's Club presented Kirby Page in an address on "India."

December promises some interesting programs. Dr. Bradley, Dec. 1st; Karl Boeders, Dec. 8th; and the Christmas party Dec. 15th. Then we have a vacation over the holidays 'till Jan. 5th.

G. T. B.

OUR PHILANTHROPIES

The church has established on the fourth floor a distributing center for giving out clothing to the worthy and unfortunate. Dr. Bradley from the pulpit and over the radio has asked for donations from the congregation and listeners. The response has been magnificent. Every day package after package comes to the church. Every case of need and want is investigated carefully by the Philanthropic Department under the chairmanship of Mrs. C. W. Denicke. We have given out hundreds of items and will continue thruout the winter. The distribution has been under the direction of Mr. Thos. A. Harrison who has personally supervised most of the allotments. We are also taking care of several families, buying coal, paying rent, buying milk, etc., etc. Every contribution and donation goes to the cause for which they are given. There is no deduction or overhead of any character. We practice a 100 per cent philanthropy. If any member, radio listener or subscriber to the Liberalist who reads these lines and is not familiar with this department of our work desires to help may do so by bringing or sending contributions and donations direct to Mrs. Thos. A. Harrison at the church office, 941 Lawrence Ave., phone Longbeach 6878. The office is open every day during business hours. The need was never greater; let's all help!

G. T. B.

JUNIOR WOMAN'S CLUB

The Junior Woman's Club of The Peoples Church has recently held several delightful meetings, including educational, musical and social interest. At a meeting held Oct. 10th in the home of Mrs. M. Lindquist, Marguerite Sager gave a splendid book review on the works of Sir Conan Doyle. A Hallowe'en party was held in Bradley Hall the evening of Oct. 24th at which time the guests of honor were the Wells Park Woman's Club Juniors; the president of these Juniors, Miss Ruth Helgers, is a cousin of Helen Ruth Williams president of our own Juniors.

A very lovely musical followed a short business meeting, held at the home of Helen Ruth Williams 5928 N. Campbell Ave., Nov. 14th. The program included Jane and Franklin Adams who sang and gave some "tap" dances, and Ara Zahn, who danced, and Miss Williams rendered some piano solos. The program was given under the chairmanship of Helene Elfstrom. Equally as interesting programs are being arranged for future meetings, to which all are cordially invited. Announcements will be given through the church bulletin. The Educational programs are held every second Friday in the month and Social programs on the fourth Friday.

The Junior Women had the candy booth at the Church Bazaar and assisted in waiting on the tables at dinner. As part of their Educational work the Junior Woman's Club will attend in a body, "The Queen's Husband," the play to be given by the Uptown Players Dec 11th.

Miss Paula Eichman, a former member of the Juniors, has moved to New York, where she is finishing her high school course. She also intends to take vocal training, as she has quite a remarkable voice. Her friends here extend every good wish for her progress.

Helen Ruth Williams.

THE BAZAAR

Ever since the season opened in the fall all attention has been directed toward the Bazaar. Each group working for their individual booth. Aprons, pillow cases, towels, fancy articles, pillows, fruit cake, jellies and many tempting dainties for the panty booth.

The Donation Tea, which has become an annual event took place

Nov. 17th, when Mrs. Bradley as hostess invited all members and friends of the Peoples Church to spend a social afternoon in Channing Hall, enjoy a musical program and have tea and cake. The stipulation made was that each guest bring an article for the Bazaar! The booths were all around Channing Hall, trimmed alike in deep and light yellow, the tea table was also in yellow.

As the articles for sale were presented they were placed in the booth to which they belonged, and the guests were thus permitted an early view of the lovely things to be bought when the Bazaar opened two days later. There was one of the most beautiful piece-quilts the heart of woman could wish for, made by a lady over eighty years old! And a most imposing mansion—a martin-house, to lure those lovely early birds of spring—sent from Wilton Junction, Iowa by one of our loyal radio members, Mr. Flavel Port, while Mrs. Port and her mother sent a wonderful braided rug they have been working on quite all summer. It would be impossible to mention the many donations that were showered upon us. The booths were fairly crammed with both beautiful and practical things.

The children who furnished the entertainment at the Donation Tea, were delightful, giving readings, songs, and dances. They were all pupils of the Eshleman School of Dramatic Art.

The Bazaar opened Wednesday Nov. 19th at 10:00 A. M. Luncheon the first day was served by Mrs. Jones' group, and dinner by Mrs. Hermsdorf's group, the second day luncheon by Mrs. Spangler's group and dinner by Mrs. MacKenzie's group. A large number of people enjoyed these excellent meals both days. The special novelty of the Bazaar which attracted all comers was the "Movie Show"—the stage in Channing Hall being made into a small movie theatre at each showing held a packed house. Here Mr. and Mrs. F. H. Campbell operated the movies they had for several weeks been taking of the Church folks. The Trustees, the presidents of all the organizations, the Sunday School pupils and staff marching out "two by two", the choir in their robes, Mr. and Mrs. Harrison, Treasurer and Secretary of the church, Mr. Abernethy. Mr. Flamdorf, Mr. Denicke, superintendent of the church school, a number of the Woman's Club and the Uptown Players, some of the ushers, Dr. and Mrs. Bradley and last of all "Joe" the colored janitor with his ever cheerful smile, sweeping the sidewalk before service. There was a most interesting picture of the crowds coming out of church on Sunday morning. Fairly swarming out into the street, hundreds and hundreds, it was a sight many of us have never seen before because we have been a part of it! This little movie show was certainly a happy thought and a money maker for the Bazaar. We are deeply indebted to Mr. and Mrs. Campbell for it!

There was a good attendance the first day and evening, and a surprisingly good crowd the second evening in spite of the rain and snow which began to fall early in the afternoon and continued all evening. Nearly everything was sold, the few articles left will easily be disposed of before Christmas. Dr. Bradley came in the first day with a handsome oriental rug donated by Mr. Manas Torcom, and everyone was glad when the winning number for this prize was drawn by Mr. Chas. L. Roberts at the close of the Bazaar.

Everything went smoothly and without a hitch anywhere. The Woman's Club is deeply grateful and desires to extend their most sincere thanks and appreciation to all donors and workers who helped to make this Bazaar a success! And it was a success! Not so much money came in as in the past two years, but there was more than anyone had a right to expect under the present financial depression. The final report has

not as yet been presented by the treasurer, so it can not be quoted here, but it is believed it will be quite encouraging.

The Woman's Club holds in its membership a fine type of women who are not afraid of work, who, when they believe they are right, go ahead in a splendid spirit with hopes high to win their goal. A Bazaar is the Club's best means by which to make a considerable sum to help the church. To have carried a Bazaar through successfully in the present crisis is an achievement!

G. T. B.

CHURCH CALENDAR

During the month of October Dr. Bradley kept the following engagements:

3—Address, Laymen's League.
5—Sermon, Peoples Church.
5—Address, Uptown Players.
5—Address, Sunday Evening Club, Aurora, Ill.
6—Address, Woman's Club.
6—Trustees Meeting.
7—Young Peoples Club.
9—Address, Freie Geimunde, Milwaukee.
10—Address, Mayville, Wis.
12—Sermon, Peoples Church.
13—Address, Liberal Ministers Association.
15—Address, Judy Foundation, Cedar Rapids, Iowa.
16—Ushers Meeting.
18—Address, Junior City Club.
19—Sermon, Peoples Church.
19—Lecture, Peoples Church.
20—Address, Sinai Temple.
21—Address, Walton League.
23—Address, Gary, Indiana.
26—Sermon, Peoples Church.
27—Address, Woman's Club.
27—Address, South Shore Community Church.
28—Address, Syracuse, New York.
29—Syracuse, New York.
30—Address, Buffalo, New York.

FUNERALS
October

9—Mr. Theodore Geis, Interment, Montrose.
9—Mr. George Hollister McCammon, Interment, Graceland.
13—Mr. Charles A. Wilkins, Interment, Graceland.
20—Mr. Joseph Schmidt, Interment, Graceland.
20—Mrs. Thomas Creech, Interment, Forest Home.

WEDDINGS
October

2—John G. Queen and Lois M. Orr.
4—Robert S. Prosser and Laura B. Fisher.
11—A. Hood Phillips and Gertrude M. Penn.
18—Sydney Polack and Harriet Hawley.
19—Fred Pierce and Elsie Schwoika.

THE UPTOWN PLAYERS

"Is Zat So" the vehicle with which the Uptown Players opened their current season was received with great enthusiasm by the followers of the Players. The comedy by James Gleason was presented on the three nights of October 28th, 29th, and 30th.

Most of the comedy was supplied by Thorlief Thorhaug and Eddie Zabriskie, a prize-fighter and his manager, when they found themselves acting in the capacity of butler and second-man in a large home on Fifth Avenue.

The first production of the year brought forth four people who up to this date had not appeared in a full length production of the Players. They were Henrietta Mangrum, Genevieve Blessing, Ruth Floreen and William Sherer.

The lovers of contemporary drama are finding the Sunday afternoon play discussions most interesting. These play discussions are held the fourth Sunday of every month, no admission is charged, and invitations are extended to everyone. The series was opened by Mr. James Bradley-Griffin who read and discussed John Balderson's great play "Berckley Square." The second

of the series was in the hands of Florence Cooke who used the Pulitzer Prize play of the year, "The Green Pastures."

Guests of the last Sunday afternoon Tea were delighted with a one-act comedy by Geo. M. Cohan. It was a courtroom burlesque of "Common Clay." Miss Alice Gerstenberg of the Goodman Theatre was the guest of honor. Miss Gerstenberg spoke about Barry's play "Hotel Universe."

The next three act production of the Uptown Players will be presented on the three nights of December 9th, 10th, and 11th. The play will be the comedy of Robt. W. Sherwood, "The Queen's Husband." It is directed by Mr. James Bradley-Griffin who also will have the title role. Supporting Mr. Bradley-Griffin will be Misses Ruth Costello, Helen Williams, Peggy McGirl, Dorothy Schultz, Miriam Borg, and Messrs. John Esdale, Edwin Marshall, Howard Rapporte, William Scherer, George McCurdy, George Gairing, Roy Forkell, Art Bluhm.

THE HEART COURAGEOUS

A successful American business of nation-wide proportions was built up by a man who, because of an accident, was never able to leave his bed. Facing the dual handicaps of poverty and permanent physical disability, he developed an institution that stands high in the list of business concerns.

Steinmetz, the miracle man who played with electricity as a child plays with a toy and brought the realization of untold dreams to the scientific world, was a hunchback, a dwarf, pathetically frail.

Roosevelt fought face to face with death from disease until well into the years of his manhood.

Elizabeth Browning, during all the years when she was giving the world the sweet fruits of her pen, never moved from her invalid's chair, excepting when carried in the devoted arms of her poet husband.

Lincoln was laughed at for his uncouth mannerisms, his abnormal feet, his awkward demeanor. Napoleon was a physical underling.

WORSHIP

Man came a Pilgrim to the universe, strangely haunted by mystery at every turn. Struck dumb with wonder under the starry sky; in awe upon his face he fell while thunder rolled and lightning flashed. Then he laid aside his tools and weapons to prostrate himself before a rude altar, dripping with blood. Rites horrible and cruel, ceremonies grotesque and lurid, sounds weird and uncanny were his earliest devotions. Ever the quest led on! Man has worshipped from that distant dawn. Today his rites have been exalted, his ceremonies refined, his language softened. Poet, artist, musician, philosopher, scientist and prophet hush him to prayer by the faint glimpse of Reality they catch in their exalted moments. Religions have come and vanished, creeds have been written and forgotten, temples have risen and crumpled, but worship remains. Man will never cease to wonder and pray, sing and dream, aspire and hope, because his heart is enchanted by a Power whose name he may never know, yet whose upward lift he forever feels!

—Rev. W. W. Argow.

IN THE MAKING OF FRIENDS

If nobody smiled and nobody cheered and nobody helped us along, if every last one just looked after himself and the good things all went to the strong; if nobody cared just a little for you, and nobody thought about me, and we stood alone in the battle of life, what a dreary old world this would be!

If there weren't such a thing as a flag in the sky as a symbol of comradeship here, if we lived as the animals in the woods, with

nothing held sacred and dear, and selfishness ruled us from birth to the end, and never a neighbor had we, and never we gave to another in need, what a dreary old world it would be.

Oh, if we were rich as the richest on earth, and strong as the strongest that lives, yet never we knew the delight and the charm of the smile which the other man gives; if kindness were never a part of ourselves, though we owned all the land we could see, and friendship meant nothing at all to us here, what a dreary old world it would be.

Life is sweet just because of the friends we have made, and the things which in common we share. We want to live on, not because of ourselves, but because of the people who care. It's the giving and doing for somebody else—on that all life's splendor depends, and the joy of the world, when you've summed it all up, is found in the making of friends.

W. B. Sprague.

NEW MEMBERS

The Peoples Church publicly welcomed the following members on Sunday morning, November 2.

Mr. and Mrs. G. S. Applegate, 7210 Constance Ave.
Mrs. Henry M. Bass, 1309 Astor St.
Miss Charlotte Brucks, 1309 Astor St.
Mr. and Mrs. J. F. Daley, 4343 N. Damen Ave.
Mr. and Mrs. Ernest B. Gorin, 955 Cornelia Ave.
Miss Anna M. Grimm, 1415 Hudson Ave.
Miss Bertha Koch, 1339 Ardmore Ave.
Mrs. Bertha Koch, 1339 Ardmore Ave.
Miss Mildred Koehler, 5236 Cuyler Ave.
Mr. Hubert T. Nakanishi, 847 Montrose Ave.
Mr. Wm. A. Nicolaus, 826 S. Wabash Ave.
Mr. John A. O'Malley, 913 Galt Ave.
Miss Ivy Pehl, 6441 N. Francisco Ave.
Mrs. Renice Rockstroh, 6516 Blackstone Ave.
Mr. C. L. Sicard, 130 S. Austin Blvd., Oak Park
Miss Hanna Temple, 1423 N. Clark St.

The Peoples Church of Chicago publicly received into membership the following persons, Sunday morning, October 5.

Mr. and Mrs. John E. Daily, 4343 North Damen Ave.
Miss Lillian E. Ballard, 508 N. First Avenue, Maywood, Illinois
Mrs. Agnes Bauer, 4610 North St. Louis Ave.
Miss Gladys Harriet Carlstrom, 121 Clyde Avenue, Evanston, Ill.
Mr. Robert Freitag, 5143 George St.
Miss Estelle J. Halpern, Sheridan Plaza Hotel, Chicago
Miss Harriet Juul, 6330 Lakewood Ave.
Miss June E. Moerecke, 1221 Farwell Ave.
Mr. Guy R. Orr, 3542 North Irving Ave.
Mrs. Cecile Ent Roche, 5636 Kenmore Ave.
Miss Mabel Strohm, 4610 North St. Louis Ave.
Mrs. Cynthia Wager, 3313 Sunnyside Ave.
Mr. Peter C. Walters, 1013 North Francisco Ave.

MOUNTAINS

God, give me mountains
With hills at their knees,
Mountains too high
For the flutter of trees.

Mountains that know
The dark valleys of death,
That have kissed a pale star
And felt its last breath.

And still, lift the dawn
In a golden-rimmed cup,
God, give me mountains
And strength to climb up.

—Grace Ponder.

"I bring you glad tidings of great joy."

THE PEOPLES CHURCH

LAWRENCE AVE., Near Sheridan Rd.
Sundays—10:45 A. M.

Affiliated with: American Unitarian Association, Boston; Western Unitarian Conference, Chicago; National Federation of Religious Liberals, Chicago.

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Preston Bradley

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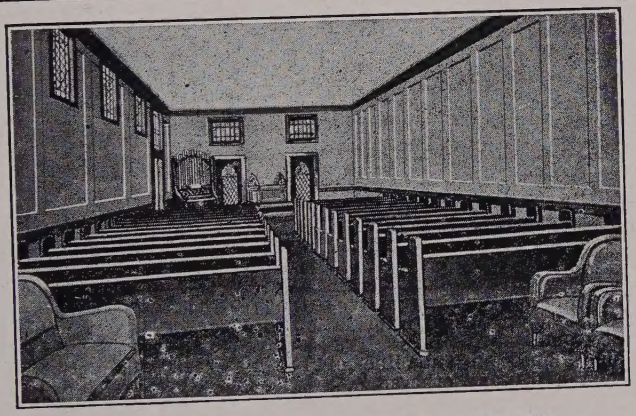

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